

THE REHEARSAL.

1. Of Presbyterian Ordination.
2. Our Dissenters *ANATHEMATIZ'D* by Calvin. And Reckon'd Mad-men by Beza.
3. The Security of the Church.
4. Fresh Insults upon the Church. The *Observer* Decrees her to be Worry'd.
5. By High-Church is Meant the whole Church and Constitution.
6. By Low Church, the Non-Conformists.

SATURDAY, January 19. 170 $\frac{1}{2}$.

(1.) Country-man. **W**E parted last time, Master, upon the Scots-
Presbyterians allowing of Episcopal Ordination. I suppose the Meaning of that is, that we shou'd be as Civil to them, and allow of Presbyterian Ordination. And so Receive such of their Preachers as shall come over to us, without obliging them to be Re-Ordain'd by Bishops.

(2.) Rehearsal. And to Qualify them for Cures in our Church, without Re-Ordination, when the Times of Comprehension shall come, which are long Look'd for. Which wou'd be not their coming to us; but our going over to them. And making our selves Schismatics from the whole Catholick Church (as they have done) by Allowing of Presbyterian Ordination, contrary to the way of the whole Christian World, from the Apostles days to John Calvin. And he Pretended Necessity for what he did, because at Geneva they cou'd not then have had Episcopal Ordination, without Swearing to the Pope, and all the Errors of Poperie. But our Dissenters here, and the Presbyterians in Scotland, set up in Direct Opposition to their Reform'd Bishops, and Condemn Episcopacy it self. Who are all call'd Mad-Men by Beza, and Excommunicated by Calvin, whom they Quote as the Great Fathers of their Church.

Country-m. This is strange to me, Master, and if it cou'd be made out, wou'd me-thinks, Tongue-Tie our Dissenters at least the Presbyterians for ever. What! To be Condemn'd and Excommunicated by those whom they Pretend to follow, as the Great Lights of the Reformation! Therefore pray, Master, help me a little in this That I may stop their Mouths, and Run them down wherever I meet with them.

Rehears. Calvin in his Treatise de Necessitate Ecclesie Reformandae. That is, Of the Necessity

of Reforming the Church, answering the Objection of the Papists concerning their Ordination without Bishops, and breaking off from the Hierarchy of the Church, says, *Talem si nobis Hierarchiam exhibeant*— If they wou'd give us such a *HIERARCHY*, wherein the *BISHOPS* shou'd so be Eminent as not to Refuse to be Subject to *CHRIST*, and to Depend upon him as their only Head &c. Then says he, *Nullo non Anathemate dignos fatemur*— I wou'd think no *ANATHEMA* too great for them who wou'd not Reverence them, and Submit to them with all Obedience. That is, to such Bishops as did not set up the Pope as Head of the Catholick Church, which Christ alone is, and never Delegated any such Authority to Mortal Man. As he never made any one Universal Monarch over his Kingdom on Earth. So that you see Calvin was not against Episcopacy, but the Papacy. And stricks with the severest Anathema those who wou'd not Submit to Episcopacy, without the Papacy.

And Beza wou'd not believe, that there were any of the Reformation against Episcopacy. He says, *ad Tractat. de Ministr. Ev. ab Hadrian. Sarav. Belgæ Edit. c. 1. Si qui sunt autem*— If there be any such, which I shall hardly believe who Reject the Order of *EPISCOPACY*, God forbid that any Man in his Wits should Assent to the *MADNESS* of these Men. And in the same Book. c. 18. Speaking of the Hierarchy in England, and her Bishops, says, *Fruatur sane ista Singulari Dei beneficentia, qua Utinam sit illi Perpetua*, that is, Let her Enjoy that Singular Blessing of God, which I wish may be Perpetual to her. You see now how far the Followers of these Men have, in a little Time, out-shot their Masters! Their Case is like that of *Haxad*, who said, *Is thy Servant a Dog, that I should do these things?* He was Astonish'd at the Wickedness he was to Commit! And cou'd not

not *Deliver* it! As Calvin and Beza little thought, That their Followers wou'd have been so Mad as to have thrown off an Episcopacy which had Reform'd from Popery! And not knowing it did Anathematize them beforehand.

Country-m. Then they are Anathematiz'd by all the World, by their own Leaders, as well as by the Episcopal Churches. They're in a SAD Condition! And has the Church of England nothing to Fear from these Men, whose Principles are against all Episcopacy?

(3.) Rehears. The Queen, whose Chief Title is Defender of the Faith, has given us her Assurance for the Preservation of the Church. And both Houses of Parliament have Join'd with her Majesty that there is no Danger to the Church, that is, from Them, who are, under God, the Protectors of the Church. And while they Remain Firm to the Church, we need not Fear the Barkings of the Enemies to the Church.

(4.) But as the Church is Safe and out of Danger, she wou'd be at Rest too if she cou'd. And freed from the Daily Insults, Threatning, and Revilings of Wicked Papers that are spread thro' the Nation. And Carry'd on with that Assurance as to Brag of it, and say they will Continue to do it. The Observer of the 9th. Instant, Vol. 4. N. 81. says, I have indeed Batter'd the High-Church of England, and shall Continue to do it— All Mankind ought to Worry High-Church as a Prodigious Unfixable Monster, begot by a Priest and Nourish'd by a Tyrant, with Hands instead of Feet, and Feet instead of Hands, with as many Heads as Cerberus, and more if Occasion requires it.

(5.) Country-m. He only speaks here of High-Church.

Rehears. Why! Are there TWO Church of England? I thought every One Church had been but One. There may be, and there are in every Church and Society in the World Men of Different Complexions. Some Wise, some Otherwise. Some Good-Natur'd, others not so Good. But this do's not make a Breach in the Society. They are all One Society for all that. That which makes a Society is the Charter by which they are In-Corporated, and the Common Rules by which they are Govern'd. And has not the Church of England all one and the same Charter, Canons, Articles, Homilies, Liturgie, Rites and Ceremonies? And whoever keep not up to these, are Transgressors against the Rules of the Society, and Punishable by them. These Rules are the things Attack'd by her Enemies. Against these De Foe and Tutchin write. De-Laun's Plea for the Non Conformists, which the Observer has Advertiz'd so often, is spent against these. And this was before the Distinction of High and Low-Church was Invented. And it was Invented of Late (as I have often told you, Country-man) on Purpose as a Handle to Blacken the whole Church of England more Securely, and Run

down her whole Constitution. And all that has been said against the High-Church is against the Constitution of the Church of England. This is truly what they mean by High-Church. This is their Grievance. This made the Review (as I before have Quoted him, N. 79.) fall foul upon the Act of Uniformity, and call it Scandalous, Injurious, and a Grievance to the Whole Nation. Out of Respect we may suppose to the House of Lords (whom he Pretends to Court) because this was the only Act which they Excepted out of the Power of the Future Lords Justices to Repeal! He thought it the more Secure of this, and therefore he Attack'd it Briskly. Suppose, Country-man, in the Beginning of this Reign, when the Whiggs and Dissenters were a little more Modest, any one had taken the Advantage, and fallen thus upon the Act of Toleration, and call'd it Scandalous to the Church, Injurious to the Publick Peace, and a Grievance to the Whole Nation, how wou'd some Men have Open'd, and call'd this a downright Arraignment of the Laws in being, and of the Authority of King and Parliament? What Tragical Work wou'd they have made, with any who had so said! But the Act of Uniformity is High-Church, and the same which the Observer here says, All Mankind ought to Worry as a Monster, as a Cerberus!

(6.) Country-m. But, Master, if by High-Church they mean the Whole Church, whom do they mean by Low-Church?

Rehears. The Non-Conformists of the Church. Country-m. How, Master, the Non-Conformists of the Church! How can that be? Are there Non-Conformists in the Church?

Rehears. Too many, Country-man. For whoever lives in a Society, and do not Conform to the Rules of the Society are therein Non-Conformists to that Society. These are they who are call'd Low-Men, and Low-Church, that is, who have but a Low-Regard to the Preservation of that Society of which they are Members. And therefore take upon themselves to Dispence with the Rules and Orders of the Society. Not to mind the Rubrick, to Mangle and Curtail the Liturgie, and to speak very Indifferently of Episcopacy, and our whole Constitution. But whoever stands up for these, and Conforms himself to the Rules and Orders of the Church, is High-Church, and ought to be Worry'd!

Country-m. Then it is no Wonder that the Dissenters shou'd like the Non-Conformists of our Church better than the other. And our Non-Cons must be very Moderate to their fellow Dissenters; from whom they differ only for the sake of a little Comfortable Importance.

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